

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

•WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. X.—NO. 15.

HARTFORD, SATURDAY, APRIL 30, 1831.

WHOLE NO. 483.

CONDITIONS.

THE CHRISTIAN SECRETARY,
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A MISSIONARY ADDRESS, BY THE LATE REV. ANDREW FULLER.

The following Address was delivered at Devonshire Square Chapel on the 31st March, 1806, to Messrs. Robinson and Chater, prior to their departure for Hindooostan.

MY DEAR YOUNG FRIENDS,—It had been more agreeable to me, if this address had been delivered to you by some other person; yet considering that I love you, I cheerfully impart it to you, not only the best advice that occurs to my mind, but I may say, my own soul also.—What I have to offer will be founded upon a passage contained in the sixth chapter of Nehemiah, and at the third verse.

—I am doing a great work; so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

The history in which this passage may be found, shews in a strong point of light, that those who sincerely engage in a great work, must expect to meet with great difficulty and strong opposition. When Judas was emancipated from Babylon the land of the Chaldeans, and had returned into their native country, they flattered themselves their troubles were now ended. God had broken down the walls of Babel; and they sang again the songs of Zion; even the morning stars seemed in concert shouting for joy. The church owned God had done great things for them, and so now they thought they had nothing to do but to rear God's altar, re-build his temple, and to carry on his worship; but no sooner did they begin the work, and contemplate the building of the city, than they were beset with new enemies. Here was Sanballat and Tobiah, and Geshem the Arabian, and many enemies besides: God's cause will never want enemies: he that sets himself resolutely, and engrosses in God's work, must expect, with new services, to meet with new enemies. The conduct of those wicked men shows, in a strong point of light, how the most iniquitous practices may be carried on under the fairest pretences. Nehemiah saw their intentions, for, says he, "they thought to do me mischief;" thus, often times, have the most daring schemes been intended to be put in execution; God's servants had need to be as wise as serpents, and as harmless as doves. We see a pleasing union of these qualities in Nehemiah's conduct. He says, in return: "I am about a great work and cannot come down." He is as firm as a rock, and not to be diverted from his object, with all their intrigues: and yet there is that wisdom in him, not to expose himself. But he sent them an answer, as supposing they had meant all they said, and no more;—he says, "I am about a great work; he did not say they were God's enemies, and had bloody designs against him, but answered them, "be it exactly you as say, I cannot attend to it, I cannot come down, I am about a great work, I have no time to spare." It may be asked, what was so great, only building a wall? I answer, one would think that not so great in itself, as in its effect. This wall was designed to secure the city, and that city was where God's worship was designed to be re-established. It was relatively great, great in its effect: so that the circumstances in which Nehemiah was placed, apply to all the godly in every age. It was this ardent love of God that made them have a mind to work: touched with the love of God and of their country, they held the sword in one hand, and the trowel in the other, and thus they labored from the rising of the morning till the stars appeared, without murmuring; for their hearts were engaged in the work. They were employed to rear the wall that should secure the city of God, and which was to be the seat of his worship; and they pursued it with delight. But passing Nehemiah, I am sure you will not think me misapplying my subject, in applying it to you; it is fit language to be adopted by you on all future occasions. Whatever temptations from persons, or things, may tend to divert your attention from your work, this will furnish you with an immediate answer: "I am about a great work and cannot come down." You know it is a common excuse with worldly persons, "religion is a very good thing, but I cannot spare time to attend to it now: I hope to get time one day or other, but for the present I must defer it, I am too much engaged." Reverse this mode of arguing; if the world, or any thing else call off your attention, say, I cannot spare time, "I am about a great work and cannot come down."

You will give me your affectionate attention, while I offer a few remarks on this great subject.

I. You, my brethren and sisters, are now engaged in a great work. It may be thought, that to insist upon the magnitude of your work, may have a tendency to dismay your minds, but, if I may judge of your feelings by my own, I am in more danger of blemishing insensibility, than of despondency. I had rather have a due sense of the magnitude of my work, especially if I know and believe it is God's work.

My brethren, think of the vast magnitude of your work, think particularly the work in which you engage is the saving of souls, and that is a great work truly.

You know the world would smile at such an idea, they would treat it with scorn and look upon it as puerile; but the work of saving souls will be found of more consequence than the establishing of empire, which is but as child's play compared to it. The salvation of a soul is of more account, and will one day appear so, than the temporal salvation of a kingdom. The deliverer of an empire threatened with invasion or ruin, interests himself nobly; and the man that exerts his talents to accomplish it, gains deserved honor and applause: but the man, who, from love to Christ and the souls of his fellow-creatures, shall run between the dead and the living, to rescue them, runs and pants for a nobler and unfading crown; he is employed in a work, big with far greater consequences; and this will be made evident in the day of account. "He that converts a sinner from the error of his ways, saves a soul from death." James v. 20. Add to this,

II. You are not only to be employed in the work of saving souls, (you know in what sense I mean,) you are also to be employed in establishing the Gospel, in a country where it has been for ages unheard of and unknown. I think, myself, this is a matter of far greater importance than the salvation merely of a few individuals in India; the establishment of a Christian church in a town or a village, a city or a country, is of more account than the conversion of a few individuals, by our means, can be; for it is the appointed means of saving souls for ages to come.

It was a great work for Paul and Silas, to have been instrumental in the salvation of the jailor and his house; of Lydia and her family; but whether or not they were aware of the consequences we cannot tell. Though this was the first time they set their foot on European ground, they lit up the lamp of the gospel, which has never been extinguished, and by which means thousands of millions in after ages have been brought to eternal glory, in consequence of their having lighted up this lamp of salvation.

Beloved friends, you are going on a similar errand; you, and your brethren with whom you will labor, are employed in thus lighting up this lamp in the dark regions of the earth; and who can calculate how long it shall continue to burn? you are about a great work. Let me in the next place, add—

III. It is a work so great as necessarily to occupy all your attention. You have no time to spare; so that if other things intrude, which tend to call off your attention, you must say, "We are about a great work and cannot be hindered." You may expect various things that will invite your attention, but you must not regard them. I do not say but you may have occasion to be employed in many things besides religion, but these must be all subservient thereto, that being the great work you must never lose sight of. In the first instance; if politics should be the talk in the country; if the people should be at any time (and they may be there as well as here) interested and much employed in conversation on these topics, do you take care,—that is not your business; it is a matter that does not belong to you; make answer in this language, "We are about a great work and cannot come down, we did not come here to settle the affairs of the nation, we came only to proclaim the glad tidings of salvation through Jesus Christ, and that must be our work." If your hearts are divided, you will do no good, you will do harm; or supposing any other worldly matters, (for other things will come in,) if schemes and plans of any worldly advantage, present themselves; this must be your answer; "We are about a great work, and cannot come down; for why should the work cease whilst we leave it and come down to you?" It is an undivided attention to the work of the Lord, that the servants of God have been most successful. It was thus with Nehemiah, you will observe his whole heart was in his work, and his hands were employed night and day; his attention to his work was undivided; so must it be with you, or the Lord will not bless you. So it was with Paul, and so it has ever been with those ministers whom God has in the highest degree honored.

IV. It is a work in which you ought to lay your account with considerable degree of opposition and difficulty. This is inseparable from any great work of God; and it cannot be expected, but it should be, so long as Satan reigns and has such influence. He will dispute every inch of ground; he will not suffer you to take possession of his territory (as he is apt to imagine it) quietly. You must not only expect opposition from the natives, especially the Bramins, but if you should meet with opposition from professed Christians, you need not wonder. European settlers, who reside on the spot, whose hearts are not right with

God, they are near akin to idolaters, and are as tenacious of the brutal dung-hill gods of the Hindoos, as if their own, and you may expect them to stop you, if they can; for my part, I have wondered at the providence of God, in that they have not been stopped often; it is not from want of inclination on their parts.—European magistrates, indeed, have been disposed by God to favor them, and if you go on faithfully, He will make your way plain; but do not wonder if you do meet with opposition.

It is surprising, in all the Missionary attempts of late, we rarely hear of any Martyrdoms; and yet there were but a few apostles, who did not die martyrs, sealing their testimony with their blood. Perhaps it is not on the principle of putting new wine into old bottles; perhaps our heavenly Father considers us but as children at present, and weak; but if he should call you to lay down your life for the name of his Son Jesus, then it is he expects you to do it. It were no great wonder if a heathen mob like that at Ephesus, which rushed on Paul, were to assemble about you; and if thousands were to storm and cry aloud, and cast dust into the air, and you hear, "great is Juggernaut!" and, perhaps, while thus making devastation all around, some one of the servants of Christ may fall a sacrifice to their furious and diabolical zeal:—if it be so, let me tell you, you cannot die in a better cause. It will not do for a Christian missionary to express fear and shun death; you must put your lives in your hands; he that has not thus counted the cost, had better stay at home. But let me add once more:—

V. If you may expect great difficulty and much opposition, it is a work in which you have great encouragement: let me direct your attention to this great consideration; yes, it is a work in which there is the greatest possible encouragement, particularly considering it is the Lord's work. If you were going about a work of your own; if you were sulky and discontented with your country, and determined to try your fortune in a better; you would be going about your own work, and I should not know what encouragement to give you. But you are not going about this work, to find a residence more suited to your inclination; you are happy in your country, nothing constrains you to leave it but the love of Christ. I am confident it is a piece of self-denial for you to leave your native country, your kindred, and your friends,—it must be so; but it is not your own work, it is the Lord's, and in this there is the greatest encouragement; for, brethren, you are laborers together with God. The work in which you engage had its foundation laid at immense expense—the blood of the Savior; yes, brethren, the Savior laid the foundation of that temple about which you are going to work, and he laid it in his own blood.—He died to rear it; he thought it not too much to pour out his whole soul to rear a temple for God; to save immortal souls. You engage in the same work; it is for you to carry on that work which the Savior began; what a stimulus is this!

Again: It is a work which occupies the first place in God's designs, or, I might say, a last place; it is an ultimate place. Did you never remark a passage in which Paul, speaking of Christ, says, "all things were made by Him, and for Him," adding, "and by him all things do consist." Coloss. i. 16. He is not only the Creator of the world, but all that is created, is created "by Him, and for Him;" all things are designed by himself for his glory.

Creation is the grand stage on which the work of human redemption is acting; Providence is the great agent to bring about this end. Creation and Providence are only different wheels in this great machine, set up to bring about the work of salvation; that work, then, is the ultimate object in the designs of God.—It is that work for which the world was created and is governed.

We see in divine providence much of these things. If we look into sacred history, we see that noted city, Babylon the Great; and wherefore was this raised to this height of greatness? To be God's root to correct his people, the Jews; and when that end was answered, what became of it? Babylon, once the mistress of the world, is now destroyed; the stupendous walls and massive gates of Babylon, shall fall at the command of God to liberate his people.

Rome was a mighty empire, long flourishing and powerful; and why was Rome raised to such a pitch of greatness? It was the occasion of the introduction of the Gospel into Europe. Britain's having been conquered by the Romans, a little while before the coming of Christ, effectually paved the way for the spread of Christianity in this island. Forasmuch as the Gospel was known in the Roman empire, the seat of empire, then the mistress and law-giver of the world; thousands of the Roman officers and soldiers, would, most probably partake of the spirit of the Gospel, and be the means to impart it.

Thus Rome was raised, and for this purpose doubtless, were her conquests pushed on!—How do we know, but that Britain's conquests in the East are designed of God for the same end: for my own part, I have little doubt respecting it. As to the motives of those concerned in carrying it on, I know not what they may be; God has often overruled for good, these things. And I have little doubt, but that the slave trade itself, will be overruled by God, for the salvation of souls: many thousands, I have reason to hope, have already embraced the

Savior, of whom they might not otherwise have heard. Well may we cry out with Paul: "O, the depths of the riches of his grace! how unsearchable are his judgments, and his ways past finding out!"

Now, as this is a great work,—as it possesses a sort of ultimate place in the great things of God's operations,—is it not a wonderful encouragement that you are engaged in a work, all creation must serve?—that you rear a temple to which all the nations of the earth must pay tribute!—You are engaged in a work, which the establishers of empire, the conquerors of the earth, must aid, whatever be their intention. O what encouragement is this, to be engaged in a work of such vast importance!

From the N. Y. Evangelist.
INCONSISTENCIES OF PROFESSORS
OF RELIGION.

Among the many objections which impenitent sinners make, when the duties of the gospel are urged on them, perhaps there is not one more prominent, and behind which they take shelter, apparently so easy, as that of the *inconsistencies of professors*? And in candor, it must be granted that this is a great stumbling block in their way. If you lay before them the duties which are incumbent upon them, as moral and accountable beings, they will retort—"See such, and such an one; he is a professor, and I can see no difference between him and me! and yet he professes to possess true religion!" I shall not now attempt to disprove this objection, but first make some general observations, which naturally suggests to the mind, and then to show the fallacy of the excuse, (for it is nothing else,) so commonly made.

In the first place, when the unregenerate observe Christians going astray, instead of examining into the nature of true religion, for themselves, they immediately lay their fault to it—instead of attributing it to the proper source, their *fallibility*. The Bible, let it be remembered, exhibits a perfect code of laws, which, if universally believed and obeyed, would transform this moral wilderness into an earthly paradise.

And let it also be borne in mind, that all the evil which ever has, or ever will exist here, arises from pursuing a line of conduct directly the reverse of that laid down in the inspired volume. Without enlarging any farther on this head, I would in continuation of my subject, observe, that we ought to be very careful that we should be judged by the same standard we hold up to others. Hence, let our creed be ever so scriptural, orthodox, or evangelical, if the conduct and walk, do not harmonize therewith, so long as we give precept without practice, say and do not; our creed (I care not what it may be,) is nothing in the eyes of the world nor with Christ; and instead of leading others to the Savior, we put stumbling blocks in their way, and lead them into the ranks of infidelity.

Besides, the impenitent have a right to expect much. And every believer is solemnly bound by his vows to "Let his light so shine before men, that others seeing his good works, may be led to glorify his Father which is in heaven." We profess to have "come out" from the world—to have separated ourselves from the influence of its corrupt maxims and customs, and to be seeking a city above the stars, "which has foundations, whose builder and maker is God." Now if they see us swallowed up in the world—grasping eagerly after its perishings—seeking, (and that too, at the sacrifice of principle,) the interest of those, whose friendship is "enmity against God," have they not some ground, not only to think, but to say, that there is a great disparity between our profession and practice. That we should be judged by the same standard we hold up to others. Hence, let our creed be ever so scriptural, orthodox, or evangelical, if the conduct and walk, do not harmonize therewith, so long as we give precept without practice, say and do not; our creed (I care not what it may be,) is nothing in the eyes of the world nor with Christ; and instead of leading others to the Savior, we put stumbling blocks in their way, and lead them into the ranks of infidelity.

The father of Mrs. Groves disinherited her. An elder brother, who was to receive a double portion, sent for Mr. and Mrs. G. and offered to give them a large present sum, and all his property, if they outlined him, if they would promise to give up what he called their vagaries, and consent to live rationally, like other people. Mr. Groves told him he knew no other use to be made of money, than to expend it for the good of souls; that he should certainly expand that way all he might have; and as he really had no other use for money, he should not make any such promise. The brother called them fanatics, but it is conjectured that he has settled his fortune on Mr. G.'s children.

Entertaining some scruples about matters connected with Episcopal ordinations, to which he could not conscientiously subscribe, he returned to his family to consult them in this exigency. He had, it seems, reserved money enough for his expenses for the last term, which he had put up in a parcel and marked it *expenset*—and also enough to pay his taxes, of which he had made another bundle, and marked *taxes*. A robber broke into the house, and stole the first mentioned parcel, and left the other. Mr. Groves considered this as an indication of providence that the time had arrived for him to commence his mission, relying on the strength of the promises to go without any dependence but upon his God and Savior.

Mr. Groves went to the India House, to make inquiries about a passage to India. A gentleman who heard him, eagerly asked if he had thoughts of going there; and said, Sir, you can do me a great favor; my brother is Agent of the British government in Bussorah; his wife and children are anxiously waiting to return to India under the care of some one. It was immediately settled that they should go by land, via St. Petersburg. Thus an im-

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CHRISTIAN SECRETARY.

portance and security were given to the missionary travellers, which they could not have enjoyed in any other way. Mr. G. left England in June, 1830, with his wife and two sons, and proceeded by way of St. Petersburg to Tiflis, in Georgia, from whence the letter from Messrs. Smith and Dwight, published in the *Missionary Herald* for January, was written.

On arriving at Tabriz or Taubris, they received letters that advised them of the lady's husband's Major Taylor, removal from Bussorah to Bagdat, on the Tigris, but beyond the western boundaries of Persia, a most favorable and providential change for Mr. Groves, as Bagdat was the very station he wished to occupy, because the Persian, Turkish, and Armenian languages are there spoken. Mrs. Taylor was native of Bombay, and had become pious during her visit in England. Major Taylor showed much kindness to the mission family—pays respect to religion, and has written to England suggesting many modes of doing good in Persia, particularly of sending out to him pious mechanics, for whom he engaged constant and profitable employment.—Mrs. Taylor, previous to visiting England, had been captured by pirates in the Persian Gulf, on a passage from Bombay to Bussorah. They were Mohammedans, and threatened to behead her, (and she was placed on the block for that purpose,) unless she would renounce her Savior. Although a delicate and timid woman, and not then pious, she declared she would rather die than renounce Christianity. She afterwards persuaded an Alexandrian merchant to ransom her for a considerable sum, assuring him that her husband would gladly reimburse him, which he did.

Mr. Parnel, son of Sir Henry Parnel, offered himself last autumn, to go with two missionaries and a sister of Mr. Groves, to assist and reinforce the Persian mission.—N. Y. Evangelist.

REVIVALS.

From the N. Y. Bapt. Repository.

The interest still continues so far as we have been able to learn, among all the evangelical denominations in the city. Meetings are frequent, crowded and solemn, and multitudes are professing religion. Among these, it would be strange, if there are not many who will run well only for a season, but we doubt not that a good and gracious work is going on, and that the "power of God is present to heal."

Meetings were held according to appointment, in the Mulberry st. Baptist Meeting House, on Wednesday, Thursday and Friday of last week. We were not able to be present at all the meetings, but those which we did attend may be taken as a specimen, the season must have been peculiarly interesting. The congregation was numerous, very attentive and solemn. The morning and afternoon of each day was employed in prayer, and the evening in preaching. Bro. Dunbar preached on Wednesday evening; Bro. Cone on Thursday, and Bro. Somers on Friday.

Many of the members of sister churches were present, and took part in the prayer meetings, and much union and cordiality were manifest; and there were evident tokens of good.

We find the following places share in the precious work of the Lord: Genesee, West Granville, Mendon, China, N. Y.; Huron, Ohio; and Erie, Pa.

Hamilton, N. Y.—We learn from a member of this institution, that out of 80 students at present in the College, nearly 50 are pious, and 20 of them are fruits of the present revival.

In Queenstown N. Y. a blessing has attended the labors of Eld. Winchell. 15 have already been baptised, and others have been received for baptism. Lay brethren, and even sisters, have been instrumental in awakening sinners.

Auburn, N. Y.—A letter from Rev J. Blain, dated April 4, states that a good work is progressing in Auburn. He says—"We have visited the stream which rolls its useful waters through our village, five Lord's days in succession, and planted forty converts in the likeness of Christ's death. Oh may they ever be, in the likeness of his resurrection."

Exeter, N. Y.—Br. B. Hutchins, in a letter of April 4, mentions a pleasing attention to religion in that town.

Lakeville, Perry, and Avon, N. Y.—are greatly blessed. In Perry, Apr. 3, Br. D. Eldridge baptised eight.

Otego, N. Y.—Twenty one have been baptised in this place, and others are believed to have become the subjects of grace.

Kingsbury, N. Y.—In the revival here, about 80 have professed religion; 38 in the Baptist Church.

Somerset, N. Y.—The revival in this place had again commenced.

REVIVAL.—A powerful revival has commenced on the Ridge Road in the town of Greene, extending also into the town of Palms, under the preaching of Elder Kinney, of the Baptist denomination. Some of the most influential men, and those who have long glorified in their infidelity, are among the number that have submitted to God.—*Rochester Obs.*

The Four Days Meeting held at Bergen last week, we are informed, was one in which the power of God in the conversion of sinners, was most strikingly manifested. A number of those who had been strong advocates of Universalism, have been made trophies of redeeming love. Some individuals of this class are doing great good in their labors with those who had drunk with them deeply at this fountain of delusion and death.—*Ib.*

Rochester, N. Y.—The accessions to the three Presbyterian churches in that city, since Sept. last are, 1st church, 163; 2nd, 95; 3d, 183. The Baptist Church has received 130. Total, 571.—*Roch. Obs.*

Augusta, Me.—Rev. J. B. Husted, writes from Augusta, Apr. 4th, to the N. E. Herald,

"The Lord has graciously visited our Zion in this place within a few weeks, in the quickening of his children, the reclaiming of backsliders, and in the awakening and conversion of sinners. We have had two Four Day's Meetings, both of which were attended with the divine blessing. Between 40 and 50, we trust have passed from death to life, and are now rejoicing in God. Since Conference, we have received 33 on probation, mostly the fruits of the revival. I understand some are beginning to hope in the Congregational Society in this place, and that their prospects for a revival are encouraging. In this too, I greatly rejoice.—A general revival is needed. In the towns adjacent, the Lord is carrying on his work."

Four Day's Meeting of the Baptist Church in Lowell.—This meeting during the past week, says the Lowell Evangelist, has been one of deep interest. Several ministers of the Baptist Churches in this part of the State, and some from N. H. seem to have come to the people in the Spirit of that Redeemer whom they serve, and whose cause they come here to promote by their instrumentality. May they have the satisfaction to know that their labors have been abundantly blessed.

BAPTIST ASSOCIATIONS IN SOUTH CAROLINA.

From the Minutes of the State Convention of the Baptists in South Carolina, Dec. 14, 1830, we extract the following account of their associations:

In the Charleston Association are 52 churches, (including two, constituted the past year,) 38 ordained ministers, 20 licensed preachers, and 6723 communicants. Number baptised last year 966. Contributions sent up for various objects, \$1,329.45.

In the Edgefield Association are 40 churches, (one constituted the past year,) 20 ordained ministers, 8 licensed preachers, and 2829 communicants. Number baptised last year 361. Contributions for various objects appear on their minutes, amounting to \$164.70. Church member's prayer meetings in private houses, domestic missionary labors, Sunday Schools, the Bible cause, and Temperance Societies, seem to be encouraged here to a hopeful extent.

The Savannah River Association contains 32 churches, (four united with them this year,) 18 ordained ministers, 8 licensed preachers, and 4228 communicants. Number baptised last year 258. Contributions for various objects sent up to the meeting, \$348.53.

The Saluda Association contains 20 churches, (one constituted the past year,) 9 ordained ministers, 2 licensed preachers, and 987 communicants. Number baptised last year 153. Contributions for printing Minutes, \$27.68.—The attention of the ministers and members of this body is receiving a salutary and hopeful direction to many important objects.

From the Reedy River, Twelve Mile River, Bethel, Broad River, and Moriah Associations, the Minutes of 1830 have not been received in time to insert here, an account of their state. From such means of information as are at hand, it is concluded that the aggregate numbers in them all, are not less than the following—of churches 100; of ministers, ordained, and licensed, 70; of communicants, 5,500.

From the Middlesex Gazette.

THE REV. ROBERT HALL.

The late intelligence from England announces the death of that celebrated divine, the Rev. Robert Hall, of Bristol, March 7th; the interment took place on the 9th. Nothing further is stated. The life and character of this profound scholar and sound divine, would be a delightful theme for the pen of a Biographer; but who can touch it with the inspiration and pathos of his Genius? What biography, however glowing, can present to the mind of the reader, his heart and attainments, in language equal to his own? They who know him best, must read his funeral discourses, pronounced on the character of the Rev. Thomas Robinson, and on the death of the Rev. Dr. John Ryland.

Of his sermons and essays, it is not too much to say, they are among the most elegant, philosophic, and instructive compositions of any age or country. A fine edition of his works was issued a short time ago, by the Messrs. Carvills, and is the first complete edition published.—We were delighted to see these admired productions got up in a style commensurate with their excellence, which does great credit to the good judgment and enterprise of the publishers. The portrait of Mr. Hall is a happy likeness, as he appeared some years ago, if we may venture to offer an opinion, and we speak from frequent personal observation.

The writer of the present notice was informed by a gentleman long and intimately acquainted with the late Mr. Hall, that he ascended the pulpit, and preached his first sermon, when about 15 years old, attended by his delighted father. No wonder he should have shone the most eloquent of preachers, when his extraordinary powers were thus early developed. Mr. Hall preached extempore, and was generally exact in the length of time taken up with his sermons. In his church was a clock opposite the pulpit, a necessary requisite to a preacher like himself; an hour glided rapidly, not tediously to his hearers; but as soon as it was expired, he always closed his vivid, impassioned, argumentative, or impressive discourse; without any superfluous subduing, or spinning out, or applying and improving in all the tedious minute methods of mere school taught divinity. He had more of the flowing fulness and majesty of Cicero, than the dry technicalities

of school-men. Without a time-piece, his exuberance of thought would have prolonged the exercises of the sanctuary beyond the limits usually appropriated to such services, and would have thereby subjected his feeble health to great exhaustion; and it was to economize his bodily powers, and prolong his usefulness, that the Deacon, in a desk under his pulpit, gave out the hymn and officiated during the Sacrament of Baptism. Those only who attended upon his preaching during the greatest vigor of his mind, can feel, and justly estimate his fervid eloquence and astonishing copiousness in prayer; it was in the exercise of prayer, that all the transcendent power and zeal of his soul was poured forth in supplication before the throne of the Eternal; it was like the bright and glorious visions of St. John; with him, the contrite soul was elevated "amidst the splendor and fruitions of the beatific vision."

From a brief memoir prefixed to the Edition of the works of Robert Hall, printed at Andover, 1830, we extract the following.

Mr. Hall was born at Arnsby, Leicestershire, in 1764. At nine years, he displayed great fondness and understanding in the metaphysical writings of Jonathan Edwards, whom he styled the prince of American divines. In 1773, he was placed under the care of the Rev. Dr. Ryland, of Northampton. At the age of 17, he proceeded to King's College, Aberdeen, where he formed an intimacy with his fellow student, Mr. (now Sir James) Mackintosh. Mr. Hall continued at Aberdeen, four years. Here he constantly attended the Lectures of Dr. George Campbell, professor of Theology and Ecclesiastical History, at the Marischal College, and during vacations, he preached. He took the degree of Master of Arts, and preached at Bristol, as the Collegue of Dr. Evans. At this place he was exceedingly followed and admired. He returned from this place, in consequence of aberration of mind, to Leicestershire.

In 1791, he accepted the call of the Congregation at Cambridge; his unrivaled sermon, "Modern Infidelity Considered," appeared in 1800. About the year 1803 or 4, he removed from Cambridge to Leicester, to be under the care of Dr. Thomas Arnold, in consequence of the shock his exquisitely toned mind had received.

A letter from his early friend Sir James Mackintosh, dated Bombay, Sept. 21, 1805, presents the recollection of the character of Mr. Hall most favorably. "Five and twenty years are now past, since we first met, but hardly any thing has occurred since, which has made a deeper or a more agreeable impression on my mind. I now remember the extraordinary union of brilliant fancy with acute intellect, which would have excited more admiration than it has done, if it had been dedicated to the amusement of the great and learned, instead of being consecrated to the far more noble office of consoling, instructing, and comforting the poor and the forgotten."

Mr. Hall resided in Leicester about 20 years—his Ministry there was blessed in an uncommon degree. In 1825, he removed to Bristol, as Minister of Broad Mead Church; after he received this call, some months elapsed before he decided to leave his people at Leicester. On the occasion of his accepting the invitation to Bristol, an affectionate tribute to his genius was presented by the body of dissenting Ministers of different denominations, held at Arnsby. At the time of his death, he was in his 67th year.

In concluding this summary notice of Mr. Hall, it deserves to be mentioned, as a striking instance of his modesty and humility, that he declined assuming the Degree of Doctor, offered him by Aberdeen. If this did not arise purely from Christian humility, it at least displayed an admirable example of conformity to the general condition of his dissenting brethren of the Ministry in England, who rarely receive such badges of honor.

J. B.

HOW TO MAKE EIGHT DAYS IN A WEEK.

At a period when so much is to be done to sustain Infant and Sabbath-Schools, to distribute Bibles, and Tracts, and to send the gospel to the poor at home and abroad, it is important that every Christian should make the most of the little time which is allotted him here below. I have sometimes when looking at the wants of the world, not only regretted, but been half ready to murmur, that the days and the weeks were so short. Attending to what I supposed the necessary avocations of life, I found little time for private devotion or to store my mind with that knowledge of the Bible and other books which should make me useful as a member of the church and a Sabbath-School teacher. The duties of the latter office have at length constrained me to adopt a course which virtually gives me eight days in a week, and thus affords me time for study and other religious duties. I feel bound to reveal the secret. I used, until the first of the present month, to rise at half past seven in the morning. I now rise at half past five, thus gaining two hours each day, or fourteen hours each week. This I consider as adding another day to the week, and I hope that every Sabbath-school teacher and every Christian will try the experiment. It will give more health, more knowledge, more piety, more usefulness than he can ever expect to possess who wastes his morning hours in bed.—N. Y. Obs.

From the New York Baptist Repository.

The Baptist Church in Amenia, having heard that Mr. Caleb P. Wilson, formerly pastor of said Church, still continues to impose himself on the public as a Baptist minister, have requested me to notify the Churches and the public, that the said Wilson, was, in 1829, excluded from their fellowship; for repeated and aggravated instances of lying, drunkenness, and debauchery.

In behalf of the Baptist Church of Christ in Amenia, N. Y.

A. PERKINS

Pastor of the Baptist Church in Poughkeepsie.

From the Christian Watchman.

PERSUASIVE TO HOLY ZEAL.

Christians, evince to the world that you are followers of Christ. Manifest by your sublime and heavenly deportment, that, not satisfied with terrestrial Good, you have fixed your hopes and affections on a brighter world, where neither sin nor sorrow can ever intrude. Are you not expectants of glory? Then be nobly indifferent to the charms of this perishable world, and live as becomes those who have caught the spirit, and anticipated the joys of heaven. Bought with the blood of your Redeemer, let a view of his honour guide your conduct, and impart sacred energy to all that you do. Call forth your latent powers to exertion, for the promotion of his glorious cause, and, by a constant readiness to every good word and work, let your light shine with a divine splendor before others, alluring them to "go and do likewise."

An extensive field for usefulness presents itself to your view, where arduous labour is indispensably required, and may be crowned with blessed success. This is the season for action, the time for ardent and persevering efforts.—Your Redeemer condescendingly looks down to behold your conduct, and, having encompassed you with immeasurable mercies, and manifested his glories in your admiring souls, he now waits to be gracious, and to receive your grateful returns. Comply with his kind invitations; obey his holy commands; and while you testify the ardor of your love, by fidelity and engrossedness in his service, be clothed with humility; and repeat, each one for himself, the penitent exclamation, "God be merciful to me a sinner." You can do something for the honour of your Lord. Arise, then, and shaking off the slumbers of the night, exert every faculty, and strain every nerve, for the enlargement of that kingdom, which is not of this world. Look around you, and witnessing the spread of error and infidelity, let your eyes affect your hearts, and induce you to enter earnestly upon every hopeful plan, for the suppression of vice, and the promulgation of the gospel.

Behold your fellow mortals bound to an eternity of retribution, and endowed with souls, which must await the unutterable destinies of the last day, then earnestly inquire in what way you can be instrumental in promoting their good. When you see them walking the downward road to perdition, and tottering on the crumbling margin beneath, where roll the billows of devouring fire; O, raise your warning voices as those who have felt the terrors of the Lord, and who cannot forget that the vengeance of heaven impends over the heads of the impudent. Entreat and admonish them with all the eloquence of holy love and tender compassion, accompanying all your efforts with importunate supplication to Him who heareth prayer and can subdue the hearts of rebels.

But be not selfish and contracted in your views. Extend your influence to the remotest parts of the earth, wherever wander an apostate being, and expand your bosoms to feel for a perishing world. Yonder are the forlorn heathens, immersed in abject ignorance, infidelity and wretchedness, destitute of a single ray of hope to illumine their benighted souls, and guide their wayward feet in the paths of life. They feel the baneful effects of the first disobedience; they groan under the gall-yoke of Satan; but no life-giving sound of salvation salutes their ears: no pardoning mercy from Calvary whispers peace. While they roam through solitary deserts, spending their days in listless indolence and degrading vice, they fix their character for eternity, and seal their endless doom. Friends of Immanuel! feel for their souls. When you enjoy the delights of communion with God, and the smiles of your Redeemer, commiserate the hapless millions who never raised to heaven the uplifted eye, nor listened to the cheering sound of a Saviour's name. When from Pisgah's eminence you discern the boundless joys and imperishable glories of the upper world, and, raptured with the sublime perspective, you are ready to long for the coming of your Lord!—Oh! turn from the enrapturing vision, to those who never grieved from on high the message of God's pacification, nor beheld the flowers of paradise blossom on the grave. Their souls are infinitely precious; realize if you can, their celestial origin; their exalted capacities, their undying existence; and your bosoms will heave with emotions too vast for expression. Surely you will recoil from the thought of being accessory to their eternal ruin. Consider, if you can, the importance of prayer, and of pecuniary aid, for the promotion of the gospel, and the diffusion of its everlasting blessings among the perishing heathen. Open the hand of liberality, and scatter its charities far and wide. Contribute according to your ability, as under the inspection of Jehovah, and with reference to that day, which shall disclose the value of such offerings, when the world, with all its alluring wealth, will be enveloped in flaming ruins, and you and the heathen must give up your last account, and receive your final sentence.

For the Christian Secretary.

THE FACE OF MOSES.

When Moses came down from the Mount, where he had received the tables of the law, his face shone with such a lustre and brightness from the miraculous display of the love of God shed down upon him, that the Israelites dare not come nigh him. He was required to cover his face with a veil, while he conversed with them. Reader, if the comparatively small display of the glory of God, on the face of a poor mortal, makes man so to tremble that they dare not behold, what will become of you when God shall appear before you with all his majesty and glory? This glory which animates the sanctified heart, will be a consuming fire to the wicked!

Fellow sinner, when Christ shall come with power and great glory, with the sound of the trumpet, with the voice of the archangel, and

the mountains shall flow down at his presence, what then will be your reflections? Will you steadfastly behold him? If they who pierced him, shall look on him and wait, how will it be with you? Have you not pierced him a thousand times, with your sins? Pray reflect on this subject, when alone, for that day will surely come; and without a holy heart, you will not be able to endure the sight! Where will you hide from the effulgent glory that will search your inmost soul?

AMICUS.

COMMUNICATED.
Jonah, i. 6; What meanest thou, O sleeper? arise, call upon thy God, if that be that God will think upon us, that we perish not.

Considering the dangerous condition in which awakened sinners find themselves, fully represented by the condition of these mariners; have they not a right to call imperatively upon every one who knows the grace of God, to arise from his slumbers, and to bear their case to the mercy seat? And is it not, then, both criminal and dangerous for a child of God, whose duty requires wakefulness and diligence, to sleep on while alarm and terror in view of impending ruin, compel sinners to inquire what they shall do to be saved?

LAON.

COMMUNICATED.
"A FAMILIAR DIALOGUE BETWEEN PETER AND BENJAMIN,
On the subject of Close Communion. By Delta."

This is the title of a tract of eight pages, neatly printed and stitched in coloured paper, just published, and for sale by J. W. Dimock, at the Baptist Tract Depository.

The misnamed close communion of Baptists has been so long, so diligently, and so extensively harped upon by Pedobaptists, that the very term excites a sort of involuntary disgust. To prove that Baptists are, in this respect, consistent both with the Bible and themselves, and almost the whole Christian church, needs not the publication of folios, quartos, nor octavos. A few words fitly spoken, seems all that is necessary to convict Pedobaptists of their mistaken notions; and to vindicate the views and practices of the

CHRISTIAN SECRETARY.

THE LIBERATOR.

at his presence, sections? Will you then who pierced the nail, how will it be Pierced him a thousand? Pray reflect on that day will surely heart, you will fight! Where will your glory that will

AMICUS.

“*Thou, O sleeper? so be that God will not.*

“*True condition in themselves, fitly of these mariners; all imperatively upon face of God, to arise their case to the then, both criminal of God, whose duty diligence, to sleep on view of impending, ure what they shall LACON.*

BETWEEN PETER MIN.

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ECRETARY.

RIL 30, 1831.

GROTON.

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General Intelligence.

From the N. Y. Daily Advertiser.

LATEST FROM EUROPE.

LONDON, March 30.—Yesterday we received German papers to the 24th instant. The accounts which these papers give of the state of affairs in Poland, bear the two opposite qualities of good and bad—good, as respects the Poles, inasmuch as, by a rising in Podolia, these brave people will be enabled to offer an increased show of resistance against their merciless invaders. The nobility and their dependants in Podolia have, it is said, risen en masse, and assembled 15,000 cavalry, which force advanced to Kaminiec, the capital, and disarmed a Russian regiment of infantry. Dwernicki, who seems to possess some excellent abilities as a fanatic and warrior, will no doubt improve the advantage which this occasion gives him. The formidable display made by the united force has induced General Kreutz to retreat. The bad accounts to which we allude, are contained in the intelligence from the frontiers of Russia, which state that the Emperor has named Field Master Dubitsch Governor General of Poland, and has appointed a Polish Provisional Government, which holds its sitting at St. Petersburg. These appointments are hailed as omens of the clemency of the Emperor, and as proof that he does not intend to incorporate Poland with Russia. This may be so, but they at the same time show the confidence which his Majesty has in the strength and power of his own armies, and of almost the utter hopelessness of the Polish cause. The account speaks of the disappointment which has been experienced at the tardiness with which Imperial justice has as yet been administered to the refractory Poles. What idea the folks upon the frontiers of Russia may have of Imperial justice we know not, but in this quarter of Europe, the conduct of Russia towards Brussels.—N. Y. Daily Advertiser.

Now, we inquire of the editor, if there be any error in this statement? Are the blacks authorized or permitted to occupy pews on the floor or in the galleries of the meeting houses? Is there not a separate and inconvenient place, behind the audience, selected for them? But they have a meeting-house of their own! True—but do these distinctions argue a benevolent or a christian spirit? Is there a better reason why all the blacks should belong to one denomination, and attend one place of worship, than all the whites? And if they choose to attend elsewhere, are they on an equality as to privileges? That is the question.

Another correspondent has stated—

“They know that there is such a difference between a black christian and a white one, that they cannot drink and eat the emblems of the blood and body of their Redeemer together. The blacks stay behind until they have done; for the black lips defile the cup, but the white are pure.”

Is this true or false? In administering the sacrament, are the black communicants to last to be served? Is there any respect of persons at the Lord’s table? Let the editor answer.

The House in which we assemble to worship God, two pews in the gallery, pleasantly situated, are reserved for the coloured hearers. There is no distinct church for this class of people; they worship together, and at seasons of communion, repair to the churches of which they are members. Whatever may be thought by the editor of the Liberator, our citizens believed that they conferred a benefit by assisting to erect a house for them, that they might meet, and manage their own affairs in their own way. So far as we are enabled to judge, this course has been beneficial. Other houses generally have reserves for them, if they wish to attend.

Reply to the latter paragraph.—We believe generally, that the coloured members of churches sit where they are served last; although we sometimes witness a different arrangement. So far as we are acquainted with facts, not one coloured member of any church in this city, ever complained of this, and we believe never will.

The principle assumed by the Liberator, of leveling all distinctions in society, may be as a sweet song to the ear, and may please the imagination of those who possess more zeal for the cause of suffering humanity, than knowledge to apply the means with in their power; but so long as men are influenced by the passions which now pervade their bosoms; so long as wealth, and talent, and acquirements, have an influence; so long indeed as complexions vary from white to black, (unless when the millennium shall come) distinctions will not cease, and the plan of forcing equality, can never succeed. As regards the slaves in this and other countries, we have long felt deeply for their deplorable situation; and have strong desires that slavery may cease. But it is not to be expected, that an evil of such magnitude, and affecting the interests of millions, can be accomplished at once. Minds must be acted upon by motives, and these must again and again be placed before them. A Don Quixote with his faithful squire, might make a tour of the slave holding world, brandish his lance, and summon slaveholders to relinquish those wrongfully held in bondage; but wise legislators would act differently, and before obtaining their liberty, would provide for them an asylum. Without deeming it necessary for us to vindicate the Colonization Society, from the attacks of the Liberator, we merely state our belief, that it has had a great tendency to call the public attention to the evils of slavery; that in consequence a number of slaves have been manumitted, gone to Africa, and are now pleasantly situated. Others are in a course of education, and we fully believe that the prospects are now very flattering, that thousands will breathe the air of liberty, and enjoy the fruits of their labours; and that through the blessing of God, the Gospel will be spread in Africa, and be the means, in a great degree, of stopping the trade in slaves.

The editor of the Liberator may possess optics of such power, as to penetrate the hearts, and discern the motives which have induced the efforts of the Colonization Society; but for ourselves, after having been acquainted with their movements for the last few years, we have not discovered the great evil complained of. If any are disposed to live on terms of the greatest intimacy with those of another complexion; if they wish to remove all distinctions, as to themselves, we have nothing to say, they are at liberty so to do. But we are as sure of this one fact, as of any other, a distinction in society, as regards the coloured population in this country, will not cease during this, or the succeeding century.

PORUGAL.—It appears that the sanguinary ruler of this country, is still exercising his power, in putting to death his own subjects who think differently from him. On the 11th ult. seven men were tried for the crime of being Constitutionalists; the Court did not find them guilty, but Don Miguel said they must die; and on the 16th they were strangled, and their bodies burnt, and the ashes thrown into the Tagus.

The number of engines now on the line, all of which are made by George Stephenson, Esq., the celebrated engineer, under whose superintendence the road was constructed, is 16, and it is expected that several others will be placed upon it in the course of a few weeks. With respect to the conveyance of goods, the railway must fully answer the expectation of the Directors. More goods are conveyed by the company than by all the carrying firms who ply between Manchester and Liverpool. The trains with goods are invariably performed in an hour and a half, in order that they may not obstruct the carriages with passengers.

POLAND.—Under date of London, 31st March, half past one, we find the following account from Poland:

The Dutch mail has arrived with late papers, bringing accounts from Warsaw to the 24th of March, by which it appears that they are making preparations to defend the interior of the above capital. Firing was heard in the direction of Ostrolenka.

FRANCE.—Private letters from Paris state that the command of the army of the Alps was offered to Gen. Gerard, but he wished to make several conditions before he accepted it, which were not complied with; and it was offered to Gen. Clauseau who has accepted the command, and written to Soult that he hoped his first despatches would be dated at Milan.

The Exchange at Paris was a scene of the greatest confusion, so much so that no sales of stock could be effected, and much doubt is entertained of the loan being effected.

A gentleman from Brussels says, that any one who speaks of the Prince of Orange is in danger of being assassinated.

It appears that the muskets which were lent by the British government to the manufacturers of Birmingham, and sent to France, have found their way to Brussels.—N. Y. Daily Advertiser.

Private correspondence of the London Morning Herald of 31st March.

PARIS, March 29.—A few hours have effected a great alteration in the aspect of affairs here; yesterday it was calm—to day all is excitement. The confirmation of the reported entry of the Austrians into Bologna, and the speech of the President of the Council in reference to it, leave little ground for hope that war may be avoided. The report on the part of the public Treasury and Revenue, presented by M. Humann, is fraught with additional causes for despondency.

Speaking on the subject of the entrance of the Austrians into Bologna, the Journal des Debats of this day, under date of Sunday last, contains the following sentences:—

“The Austrians entered Bologna on the 20th inst.

We are assured this evening that a diplomatic note has been forwarded to the Austrian Cabinet, to notify it to France would not suffer the Austrians to prolong their sojourn in Bologna.”

Nothing can be more true than this last paragraph, but it is deficient in an essential quality—it suggests little idea of the tone in which the notification it speaks of is said to have been conveyed. The resolution of the French Cabinet is taken. The good faith with which, at the expense of its popularity, it has observed the principle of non-intervention, is said to have been interpreted by M. Metternich, in the precise way in which a common observer would have understood it. Believing that France was insincere in her pacific professions—timid, and incapable of external exertion—and that she was torn and disabled at the same time by internal broils—the Austrian Cabinet is said to have been acting with a duplicity, which, if proved (and by this time a formal denial of the charge has been given,) will bring down upon it the vengeance of France, and the contempt at least of England. Of the other two great European Powers, it is not necessary to speak.

The Viceroy of Egypt, at the intercession of the French Government, has set at liberty 106 Greek slaves, a part of whom had been instructed in the public schools at Cairo, and taught to read and write Arabic. They were to be sent back to Greece.

Burbondes papers to the 14th ult. state that a Congress of delegates from several of the British W. India Colonies is to assemble at that Island, for the purpose of concerting measures in regard to their grievances, and appointing a general committee to proceed to England with a formal representation thereof.

LATEST FROM MEXICO.—We have received a file of the Registro Official of the Capital of Mexico, to the 26th of March, brought by the brig Alto, which arrived yesterday from Vera Cruz, having sailed on the 1st inst.

The Government have promoted perhaps a hundred or more of the officers of the army of the South, on account of their success in the late campaign; and rewarded with a dollar and 4 reals, a great many non-commissioned officers and privates.

The National Congress were occupied with the proposed reforms of the Constitution, recommended by the Legislature.

The Registro of the 25th of March, states that the country is in a state of tranquility, and presumes that peace will be preserved, and affairs go on well.

We see no indications of disturbance at present; but it is certain elements of discord are not wanting, and that some of the favorite plans of the government, if put into execution, may bring them into action.

On the 8th, some cotton machinery arrived at Mexico, which had been sent out from the United States. It is to go into operation in the vicinity.

A company has been formed in Guanajuato, called the Junta of Celaya, (the capital) with a bank, for the encouragement of manufactures, and its prospects are said to be flattering.

A proposition submitted to the Congress by the Vice President, in relation to the Press, was reported against on the 21st, by a committee of the House of Representatives.—N. Y. D. Advertiser.

The St. Thomas Times contains a shocking account of a piracy and murder, said to have been committed near the Island of St. Domingo; a vessel having been fallen in with near the latter island, with a great number of murdered persons on board.—The vessel is supposed to be the one which has for some time been employed in an equestrian corps among the West India islands; and the murdered persons are believed to be the unfortunate beings who composed that corps. The large sum of money which these people are said to have accumulated, induces a belief in the horrible rumor; some of the pirates must have kept a sharp lookout on them, tracked the vessel on her route, and plundered and murdered all on board.

SUMMARY.

EXECUTION OF THE PIRATES.—Yesterday morning, Wansley and Gibbs, (whose real name is Jeffers,) were taken from the Bellevue Prison by the Marshal, on board the steamboat Bellona, to Ellis Island for execution. They both conducted themselves with perfect propriety. Wansley, who is a stout mulatto man about 23 years of age, was very penitent, and employed his time with great earnestness in singing and praying. Jeffers was perfectly calm and collected; he did not join in any religious exercise, but addressed the multitude in a speech of full half an hour. He acknowledged that he had been guilty of many and great crimes; that his sentence was just, and that he should submit to it with fortitude. They were both attended by Dr. Dives and other pious individuals, who were anxious to contribute to their spiritual welfare. At 12 o’clock precisely, they were told to prepare, and the drop fell, which launched them into eternity. Wansley received his death almost immediately; but Jeffers

having moved the knot behind his ear, suffered much and struggled for some minutes. They both remained suspended about half an hour, when their bodies were delivered over to the Surgeons. The day being fair, the Bay and Harbor was crowded with vessels and boats with spectators, anxious to witness the distressing spectacle.—N. Y. D. Advertiser.

Late Gale on the Lakes.—We learn from the Buffalo Journal that on Lake Ontario, the schooner Prescott, laden with upwards of 5,000 bushels of wheat in bulk, was driven from her moorings at the mouth of York Bay, and foundered. The crew and passengers were taken off by Capt. Richardson of the Steamboat Canada, after remaining on the wreck several hours, with the exception of three men, one of whom was frozen to death before assistance could be afforded, the other two were drowned in the forecastle. One or two of the persons rescued were so badly frozen, that fears are entertained of their recovery. The schooners George the Fourth, Lady Coborne, and Lady Hillier were also driven ashore in the Bay.

The Militia bill, which passed the House of Representatives of this state on Saturday last by a vote of 53 to 45, reduces the number of parades to one, and that for inspection and review; exempts officers and privates of uniformed companies after a service of ten years; exempts persons having conscientious scruples by paying \$2 annually for the support of common schools; abolishes the present exemption of students and others; repeals all laws which require uniformed companies to meet four times a year; and abolishes imprisonment for absence of parade or for neglect to provide equipments.—N. Y. D. Advertiser.

The Militia bill, which passed the House of Representatives of this state on Saturday last by a vote of 53 to 45, reduces the number of parades to

POETRY.

For the Christian Secretary.

Mr. Editor,—
I recently received the following Hymn, from a distinguished Poetess, in this State, and though the accompanying letter was written without any design or expectation of its being given to the public, yet I have obtained permission to communicate it for the columns of your valuable paper.
Yours, G. F. DAVIS.

HYMN BEFORE IMMERSION.

"Choose ye his cross to bear,
Who b'w'd to Jordan's wave?—
Clad in his arms will ye dare
In faith, a watery grave?"

"We love his holy word,
His precepts we obey,
Buried in Baptism with our Lord,
We seek to be, this day."

All hail! ye blessed band,
Shrink not to his will,
In deep humility, this work
Of righteousness fulfil;—

Tread in his steps,—with prayer,
Invoke his spirit free,
And as he burst the gates of death,
So may your rising be."

" Among the solemnities connected with immersion, I have always been forcibly struck by the music with which the procession approaches the water, and have sometimes thought that the antiphonal mode of singing, which so imposing an effect in the services of the Greek Church, would be additionally forcible. We know this style of music prevailed in the ancient temple of the Jews ; and commentators say that the 24th Psalm was composed with reference to this mode of performance, and that the magnificence of the effect can scarcely be imagined, when, after the question by a part of the choir, "Who is the King of Glory?" the full tide of voice from the Priests, Levites, and people, with the thunder of mighty instruments, responded, "The Lord of Hosts—he is the King of Glory."

I think if some simple, ancient tune, were selected, in which almost every one can join, and if the first stanza should be sung by the Clergyman, and Elders of the Church, the second by the Candidates, standing ready for immersion, and the last, by the full voices of the Choir, and all the people, "old men and maidens, young men and children," I might easily accomplish those who thus follow the Redeemer's example, the effect would be exceedingly touching and powerful.

Excuse me for this diffuse explanation of my opinions. It arises principally from an interest felt from early years, in the ordinance of Baptism, as administered by your denomination of Christians, and which was originally awakened by witnessing immersions, while on a visit to an Uncle, who holds the office of Deacon, in a Baptist Church in the eastern part of this State. Loving, as I hope, the great family of Christ, by whom they may designate themselves, I have yet been led by a sense of duty, to a peculiar friendship for the sect over whom you are appointed a Watchman, and to rejoice in the spiritual gifts which have been conferred upon them, especially in that zeal for Missions, which distinguishes them in this age of benevolent effort, and Christian enterprise."

Yours, respectfully,
L. H. S.
Hartford, April 19, 1831.

STATE OF EUROPE.
The following view of public affairs in Europe, is from the London Christian Observer for February :—

The aspect of European affairs continues clouded and unsettled. In Poland the Russians are following up the ferocious manifesto of the Emperor by hostile incursions upon that much suffering land, and the ruthless Cossack has already entered its borders. A spirit worthy of Koziusko has diffused itself among the Poles ; a national council has been appointed, troops are organized, and preparations made for resistance, either to victory or death. Of the final result we doubt not ; Poland will, and must be free ; but whether to-day or tomorrow, whether by a successful expulsion of the present invaders, or only after new submissions, new humiliations, and new revolutions, who shall conjecture ? One thing only appears fearfully clear ; that this much enduring nation will have to work her way to her rights through much of suffering, privation, and bloodshed. Already, we fear, may the work of spoliation, conflagration, and massacre, have commenced. May God in his infinite mercy avert the threatened horrors ! The cabinets of England and France have doubtless interposed their mediating offices ; but they cannot, either in justice or policy, interfere with arms ; and the neighbouring States, Austria and Prussia, though constrained to apparent neutrality, are in favour of the oppressor against the oppressed. These States have however, work enough on their own hands in preventing revolutions near home. Germany is unsettled ; insurgent Belgium is admitted into the European family of nations ; Italy is rising in arms to achieve its liberties ; and France forbids the hostile intervention of Austria for restraining the augmenting current, which will probably, before long, burst its banks even in Spain and Portugal, nay, Russia itself. Under these circumstances, if Poland is true to herself, she cannot but ultimately secure her great object ; but we fear not without dreadful sacrifices, at which humanity shudders.

France also is a feverish condition. The King of the French has been obliged, by the concurrent voice of Europe, to decline the crown of Religion for his second son, which would amount to a virtual union of the two countries, and might in the end effect the repose of other nations. Paris has been in a ferment in consequence of an ostentatious catholic ceremonial at the commemoration of the Duke de Berri, at the church of St. Germain, which the populace considered connected with political views, and indicative of the wish of priests to restore the Bourbons, and re-establish the Galician Church. They in consequence proceeded to sack the archbishop's palace, to tear down the crosses and crucifixes, and to ridicule the ceremonies of the Catholic worship, amidst yells of "Down with the priests, down with the Jesuits." The government have endeavored to appease the popular exasperation by erasing the fleur-de-lis from the national buildings ; and have affected to attribute the late excesses, with whatever truth, to the secret machinations of the friends of the exiled family. Government has been induced to dissolve the Chamber of Deputies, and appeal to the public feeling. Much will depend upon the character of the new Chamber, as to whether France is to enjoy rational liberty or rush into the excesses which all true lovers of their country would wish to avoid.

The displeasure of the populace against the superstitions of Popery seems on the surface to bear some resemblance to those which marked the reformation in Protestant countries ; but with one portentous difference, that the multitudes who tore down Popish altars and crosses, and destroyed crucifixes, and superstitious pictures and images, in the great struggle between Protestantism and Popery, were not Atheists and Deists, and had no intention of rejecting Christianity, while they exclaimed against the superstitions which deformed it. But in France the mass of the people know no distinction between religion and priesthood, between Popery and Christianity ; in expelling Jesuitism, they leave a void which is not filled up by a purer faith ; and every execration against superstition becomes a virtual outcry against divine revelation. This void must be filled, the legislature will not attempt to fill it, for there is no established church ; but private efforts, we trust, may, by the blessing of God, even yet do much ; and we rejoice to see that our Protestant brethren are not insensible of the solemn responsibility which devolves upon them at this critical juncture. Their brethren in England might greatly assist in their efforts, and we trust that plans, prudent and unostentatious, but liberal, extended, and efficient, will be devised for this purpose. The juncture is the more important from the circumstance that large bodies of Roman Catholic clergy and laity are renouncing the errors of Popery, and forming themselves into a Protestant church ; we trust in the main on conscientious and intelligent grounds, or at least under circumstances as hopeful as those which accompanied the early stages of the reformation. It is much that serious inquiry has commenced ; that the minds of thousands and tens of thousands are becoming open to conviction ; that the protestant churches are crowded with attentive auditors ; the Bible and religious publications are extensively and earnestly demanded ; the necessity for the religious education of the rising generation apart from popish superstitions is beginning to be acknowledged. These are favourable indications ; they are indeed very remote from being universal ; we dare not even say they are general : for they are so far extended that we venture to look forward amidst the surrounding desolations with favourable hopes, knowing that the word of God can, and will in the end, prevail, and that the predicted fall of the man of sin will be succeeded by the pure Gospel of Jesus Christ.

In turning homeward, we cannot but commence by expressing our gratitude to God for the increased tranquility of the country. The acts of outrage which lately disgraced and appalled the land, have nearly ceased ; and this result, we rejoice to say, has been obtained without exasperating severity ; tho' the legislature has rejected Mr. Hunt's preposterous motion for pardoning all the offenders in a mass, justice has in general been accompanied by moderation, and in particular, very few lives have been sacrificed ; we could wish that our penal code were such, that even these might have been spared. We also rejoiced to say that a spirit of intercession with God on behalf of the nation has prevailed widely among all classes of religious persons ; and to this, may we not, in part at least, scripturally attribute it, that God has been pleased to look with favour upon us ? Many of the clergy and laity have been earnest with the legislature and government, for the appointment of a day of national fasting and humiliation ; and the subject has been brought before the House of Commons by Mr. Perceval, in a speech remarkable in that assembly for its christian faithfulness and scriptural tone of piety ; and though the house thought it better to pass over the proposal, and the majority even of the religious part of our clergy and laity have not considered it desirable, under all the peculiar circumstances of the case to urge the point, yet the respectful attention paid to Mr. Perceval's statements, and the way in which the subject has been generally treated throughout the land, we feel pleasure in saying, has been such as became its solemnity ; and we would hope is an indication that the judgments of God for bringing us to repentance, have not been inflicted upon us wholly in vain. There is still ample room for humiliation ; but this general seriousness of spirit on so serious a subject, is, we trust, a hopeful omen.

The condition of the Church of England has been urged upon parliament in a variety of forms ; and by one individual in particular, Lord King, in a spirit of exaggeration and sarcasm which is much more likely to impede than promote the cause of reformation. We trust that the real friends of the church will neither, on the one hand be goaded into unsafe measures, nor, on the other be irritated into an obstinate opposition to all improvement by the violent and unfounded statements which are daily proffered on this subject ; but will pursue their path calmly, wisely, and conscientiously, as if nothing had happened. In this view we heard with much satisfaction that the Bishop of London was bringing in a bill for facilitating the building of churches, and the Archbishop of Canterbury two bills for the composition of tithes, and promoting the residence of the clergy. Whether those bills will embrace all that is desirable on these momentous points we cannot conjecture, not being yet acquainted with their provisions.

We fear that for some little time to come, we must be content rather with what is immediately practicable, than what is abstractedly desirable ; what Parliament will grant and existing claims will allow ; then what every good man earnestly wishes, and hopes before long to see accomplished. We are however, thankful for every step towards a better state of ecclesiastical regimen ; and in this light we trust that the projected measures will be found beneficial. The great point to be aimed at is that every parish in the land (or such a district or portion of population as for ecclesiastical purposes may be considered a parish) shall have a fairly remunerated resident non-pluralist incumbent, and the people enjoy the advantages of

adequate pastoral superintendence. By the approach to this standard, would we measure every proposed regulation ; and if we cannot attain to it at once, we shall at least be thankful for every approach to it, and never cease pressing the matter, even after many partial improvements, till the end is attained.

DISSENTERS THE INSTRUCTORS OF THE PEOPLE.

It was remarked by the poet Cowper, when speaking of a sermon of Paley's, that the Church of England possessed the advantage of having Clergy for all descriptions of people—the higher for the rich, and the lower for the poor ; that there ought in that case, to be three or four clergymen in every parish. The Clergy, he added, were to be found often enough in the houses of the rich, but they seldom knew anything of their poor parishioners.

If England is now first in arts, we owe this chiefly to the Dissenters. There is a curious and instructive volume, published in 1816, by Worsley, in which he shows that the Dissenters never neglected education, and hence, throughout England, wherever Dissenters are found, the people will also be found to be less stupid and brutal.

Like most other wealthy Corporations, the Church of England has acted on a narrow and exclusive spirit, and so far from England owing anything to that Establishment, it is, we fear, chiefly owing to it that the nation, which has made the greatest advances in the arts and industry, has not only the worst instructed peasantry in civilized Europe, but ranks nearly the lowest in science. The state of education of the Clergy, according to a competent judge, Dr. Arnold, of Rugby, is of the most narrow description, and while they cannot supply from themselves the scientific wants of the nation, they have influence enough to exclude laymen of merit from the scientific stations for which they are fitted. The persecution of the celebrated Dr. Halley, and other celebrated men, is well known to all who are familiar with the history of the Royal Society.

The Church drew from the Puritans and their descendants, most of the men who confounded lustre on the body. Lightfoot, Wilkins, Tillotson, Butler, Secker, Stillington, &c., will always be her principal ornaments. Laterly, since the value of her high places has become so enormous, interest and merit has almost exclusively enjoyed her chief benefices.

YOUTH'S DEPARTMENT.

From the S. S. Journal.

THE LONDON BOY.

Concluded.

THE SUPERINTENDENT'S ADDRESS.

"Children," said he, "I shall talk to you a little about the beautiful season upon which we have entered. This is the Spring—a lovely season of the year. Suppose, children, winter were to last a whole year, and there were no spring : do you think we could go through a year ? No—a few might be able to procure food, but a great many would die of hunger. The food raised is not more than sufficient to supply the wants of all people. You see that Spring is very necessary to our subsistence.—There is another thing I want you to think of. Suppose the change from winter to summer was sudden, and that the coldest day was followed by the warmest day of summer. Do you think we could endure such a change ? We see then, how kind our heavenly Father is in bringing on Summer gradually. Now can any one of you tell me what becomes of the birds in winter ? They disappear you know in cold weather. Where do they go, think you ? "To a warmer climate," said Jane Gray, a little girl in the second division. Yes, said the Superintendent, they do. Well, what becomes of the insects ; they don't fly away to a warmer climate, do they ? I will tell you what becomes of them. They are so made that they become insensible, torpid, as if they were in a sound sleep. They do not feel the cold as we do. We could not, my young friends, all go to a warmer climate ; it would be very inconvenient indeed. We could not go to sleep for so long a time. Now you will see how kindly God has provided for us. He has given us the command of fire. No other being but man can manage fire. In this way we can keep ourselves warm in the coldest weather, and make ourselves comfortable in a cold climate. In the spring the sun warms the earth, and brings to life the insects again. If you make a fire in a place where it has been cold for a long time, you will, I dare say see the flies come out. So the heat of the sun brings them out. And that is not all ; the sun causes the plants to grow, and food for these insects ; otherwise they would all perish. But the seeds will not grow without our labours. Almost all men have to work. They can only put the seed in the ground, plough, hoe, and weed the tender plants, but God causes things to grow. God sends sunshine and rain, and by and by, we cut down the grass, we pluck the fruit, we reap the grain, we gather into barns. How much then do we owe to our heavenly Father for his goodness ? How kind he is towards us !—How wicked it is to live ungrateful lives, and to disobey him. God grant none of us may be so vile for Jesus Christ's sake—Amen."

The condition of the Church of England has been urged upon parliament in a variety of forms ; and by one individual in particular, Lord King, in a spirit of exaggeration and sarcasm which is much more likely to impede than promote the cause of reformation. We trust that the real friends of the church will neither, on the one hand be goaded into unsafe measures, nor, on the other be irritated into an obstinate opposition to all improvement by the violent and unfounded statements which are daily proffered on this subject ; but will pursue their path calmly, wisely, and conscientiously, as if nothing had happened. In this view we heard with much satisfaction that the Bishop of London was bringing in a bill for facilitating the building of churches, and the Archbishop of Canterbury two bills for the composition of tithes, and promoting the residence of the clergy. Whether those bills will embrace all that is desirable on these momentous points we cannot conjecture, not being yet acquainted with their provisions.

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Our trespasses, we pray forgive,
Free from temptation let us live ;
Thy grace to us we pray bestow,
As we to others mercy show.

Thine is the kingdom, thine the power ;
Glory shall fill time's latest hour ;
Grace, power, and glory shall remain,
Till all creation cries, Amen.

The pupils all rose now, to close by singing. The superintendent read the verses, one of the teachers set the tune, and all who could sing joined in the following

CONCLUDING HYMN.

To-day, with pleasure, Christians meet,
To pray and hear thy word ;
And I would go with cheerful feet,
To learn thy will O Lord.

I'll leave my sport, to read and pray,
And to prepare for heaven ;
O ! may I love this blessed day,
The best of all the seven.

THINGS WHICH I LIKE TO SEE.

I like to see an orderly, well regulated community, all pursuing their daily avocations in honesty and uprightness. I like to see the Sabbath kept, as a day of rest for man and beast ; and not a state of listless inactivity, but a day wherein we can offer up a grateful tribute of praise, and adore the being who created and preserves us, unobstructed by the business and cares of life.

I like to see churches established upon pure and well grounded principles, diffusing a salutary influence far and wide ; the members knit together in the bonds of charity and Christian affection, strengthening and encouraging each other, and supporting the pastor whom they have chosen to lead them to the bread of life, in a becoming manner, supplying all his necessities with cheerfulness, that his mind may not be filled with undue cares and anxieties.

I like to see ministers in speaking of other denominations, careful not to wound the feelings of a friend, and thereby making him to become an enemy.

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I like to see the pastor frequently visiting the members of his flock, and like the good shepherd, calling upon those who are going astray, to return into the fold, counselling and admonishing those who may stand in need ; cheering and comforting others, and speaking a word in season to all.

And I like to have him receive a joyous welcome, that he may be induced to repeat his visits at such short intervals, as not to frighten the children out of the neighborhood ; but rather, by an engaging manner and conversation, win their love and esteem ; so that they with their parents may welcome his coming.

Vermont Chronicle.

THE GRAVE.

"Why," says Cessian, "shouldst thou build thy hall, son of the winged days ? thou look'st from the towers to day ; yet a few years, and the blast of the desert comes—it howls in the empty court, and whistles around thy half worn shield !" Then why should man look forth as he fondly hopes, upon the sunny future with the eye of fancy, and lay up the golden visions which have passed like sunbeams in his pilgrimage, in the hope of brighter ones yet to come, when to-morrow the clouds may be placed upon his coffin ; and above his quiet rest, the sepulchral yews trembling in the wind ! Alas ! if there is aught on earth which should subdue pride—which should make men feel that "the rich and the poor meet together and the Lord is maker of them all"—it is the *Grave* ! It is there resentments die—revenge and ambition are sated ; it is there above the urn of sorrow man must learn that

"—Life is a torrid day ;
Parch'd by the wind and sun—
And death the calm, cool night,
When the weary day is done !"

MURDER ON ACCOUNT OF POPERY.—Six men have been apprehended and lodged in Monaghan Gaol, charged with the murder of poor M'Cabe, of Carrickmacross, whose only crime was having renounced the errors of Popery, for which mighty offence against the infallible church, he was doomed to suffer death, and that in the most cruel manner—the assassins as it is alleged, having, before they despatched him, cut the tongue out of his head.—*Irish Paper.*

GERMANY.—In reference to a recent persecution of the Jews, Mr. O'Neil writes, "Yesterday week, a persecution commenced against the Jews in Hamburg, and many were severely beaten. The mob assumed rather a formidable appearance, and on Friday proceeded to the chief Synagogue and broke the windows. Cries were heard in all directions, away with the Jews, and the king of the Jews ! On Saturday, six thousand men were under arms ; and on Sunday, the military, in self-defence, were obliged to fire, when thirteen persons were killed and about thirty wounded."

THE SWISS HUNTER.

The following curious occurrence is mentioned in the *Journal de l'Isere*: A short time ago a hunter who was sporting on the banks of the lake Wallenstein, in Switzerland, discovered the nest of one of those destructive birds, the 'lammergeyer,' a species of vulture ; he shot the male, and made his way along a projection of the rock, with a view of taking the young birds. He raised his arm, and put his hand into the nest, when the female hovering over his head unperceived by him, pounced down upon him, fixed her talons in his arm, and her beak in his side. The sportsman, whom the slightest movement must have precipitated to the bottom of the rock, with that coolness and self-possession so peculiar to the mountain huntsman of that country, notwithstanding the pain he experienced, remained unmoved.—Having his fowling piece in his left hand, he placed it against the face of the bird, pointed to the breast of the bird, and with his toe, as they always go barefooted, the better to enable

them to hold and climb the rocks, he touched the trigger, and the piece went off, and killed his enemy on the nest. Had the bird been anywhere else, it must have dragged him down along with it. He procured assistance from the neighboring auberge, or inn, hard by, and brought the two birds as trophies of his valor away with him. Some of these birds have been known to measure 17 feet from tip to tip of the wings, and are only equalled in size by the Condor of South America.

NEWSPAPER POSTAGE.—The proposition made in Congress by R. M. Johnson, for reducing the postage on newspapers, as a principle, involves a measure of general utility. We speak not in selfishness ; but it has often occurred to us that if the object of the Department is to make a profit on the transportation of newspapers, the postage is at present too low ; and that if the object of admitting newspapers into the mail is to disseminate intelligence through the land, the postage is much too high. We believe that, in ordinary cases, the amount collected for postage on newspapers will barely pay the deputies for keeping the quarterly accounts, and making out the regular returns, while the receiver has to pay a tax equal to one fourth the cost of the periodical he receives, on even the shortest transportation. Of course the labor of the deputies is lost either to themselves, or to the country, for it adds not either to the general or individual wealth ; while the progress of intelligence is retarded in even a worse proportion. The question, then, not so much of policy as to the financial concerns of the Department itself, but of expediency as regards the general good, is not whether newspaper postage shall be reduced ; but whether it shall be abolished altogether.

In the Republic of Hayti, all newspapers go postage free—and what is the result ? Perhaps no nation has advanced with more rapid strides in civilization and refinement, and in all the concomitant blessings of international policy, power and prosperity, notwithstanding the foregone evil of ignorance which slavery had entailed upon her. Our government needs better example.—*Horn.*

Burying Grounds.—The custom of burying dead persons in grounds set apart for that purpose, was not established until the year 200. People, before that time, were interred in the highways, and ancient